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NOTES AND QUERIES.

INTERNATIONAL CONGRESS OF POPULAR TRADITIONS.—A meeting of folk-lorists belonging to different countries, entitled “*Congrès International des Traditions populaires*,” was held in Paris on the 29th of July and days following. The meeting was opened by Mr. C. Ploix, who delivered an introductory address. At the sitting of the second day Mr. C. G. Leland presided. The subjects of some of the papers submitted were as follows: C. Ploix, on the Interpretation of Mythic Tales; H. Carnoy, on the Collection of Esthonian Folk-lore; J. Fleury, Influence of Ancient Slavic Paganism on Russian Popular Song; P. Sébillot, Oral Literature in France from 1789 to 1889; J. Karlowicz, Folk-lore of Poland; W. Webster, on Popular Improvisation; M. Zmirgródzki, History of the Svastika Sign, illustrated; C. G. Leland, Influence of the Gypsies on European Folk-lore, their magic, exorcism, and rites; C. de Varigny, Survival of Biblical and Chaldean Myths in the Archipelago of Hawaii; E. Cosquin, on the Theories of Andrew Lang; Kaarle Krohn, on the Theories of the Origin of Popular Tales. Papers were also presented by E. Blémont, H. Cordier, and Dragomanof. A dinner followed the congress, at which Mr. C. G. Leland represented both America and Hungary, as well as the Gypsy Lore Society. A desire was expressed that similar meetings should be held in different countries at intervals of two or three years. The proceedings are to be printed *in extenso*; we will therefore not here give any outline of the papers, some of which will have general interest for all persons interested in the study of popular traditions.

INDIAN TOBACCO AMONG THE MODERN IROQUOIS.—In Mr. De Cost Smith's interesting paper on “Witchcraft and Demonism of the Modern Iroquois,” vol. i. p. 193, some remarks are made by the writer on the tobacco used as a burnt-offering in their religious ceremonies, not being “the ordinary tobacco of commerce, but the original tobacco of the Iroquois, which they still cultivate for that purpose,” etc., etc. It is noteworthy in this connection that Adair, whose personal experience was among the Southern Indians, says (“General Observations of the North American Indians,” London, 1775, p. 408), “And they plant a sort of small tobacco, which the French and English have not. All the Indian nations we have any acquaintance with, frequently use it on the most religious occasions.”

Bragge's “Bibliotheca Nicotiana, a Catalogue of Books upon Tobacco, 1881,” may give a further clue to information on this subject.

The “Pennsylvania Magazine” for October contains an article on Pierre Eugene Du Simitiere, who was the projector of the first American Museum. His collection exhibited in Philadelphia, antedating that of Peale, contained numerous Indian relics. One of those described in the foregoing paper in his own words, which he received in “November, 1779,” was “a vizer or mask of wood representing a ghastly human face, the color of an Indian with a mouth painted red, the eyes of yellow copper with a round hole in

the middle to peep thro', the forehead covered with a piece of bear skin by way of a cap, found with several more to the number of about 40 in an Indian town called *Chemung* which was burnt by the Cont'l army under Gen. Sullivan in his expedition last Summer into the country of the Six Nations, these visors are commonly called *manitoe faces* and serve for the Indian conjurors or Pawaws, in their dances & other ceremonies, there is also a long horse tail that belonged to it with a coat of bear skins but this was destroyed by the Soldiery. N. B. All these masks were different from each other." — *William John Potts.*

SUPERSTITION CONCERNING DROWNING. — The paragraph printed below was received with the following explanatory letter : —

PATERSON, N. J., August, 1889.

To the Editor of the Journal of American Folk-Lore:

DEAR SIR,—I find the inclosed paragraph going the rounds of the newspapers. I had never heard of this superstition until a few weeks ago, when a little colored girl of this city, aged about seven years, fell into the river and was drowned, the river being very high and the current strong. All efforts to find the body were naturally unavailing, and the mother finally threw a skirt of the child into the river at the point where she was last seen, I think. Of course it had no effect, the body having been swept down stream by the swift current: the body was found some days later five or six miles down the river. I have not the slightest idea that the newspaper slip inclosed would bear investigation.

Another curious superstition here was recently mentioned in one of our local newspapers. Some weeks ago six persons were found suffocated by escaping gas, in a horrid den. The circumstances were peculiarly horrible. Recently one of our policemen said he would not think of entering those premises until after the first full moon in October next, as before that time the ghosts of the dead were likely to wander the earth !

These items may be of interest for the "Journal of American Folk-Lore."

Very truly yours, *W. Nelson.*

A Story from Pennsylvania. — August Melching was drowned on a recent afternoon in the Codorus Creek, near York, while swimming. His body could not be found for some time, when one of the searchers suggested that his shirt be thrown into the water, claiming that it would float to where the body was. The suggestion was acted on, and the garment thrown into the water where it was thought that he had disappeared. It instantly shot out, then stopped, circled about a short time, and in another moment disappeared under the water.

A young man present on the creek's bank then dove to where the shirt was seen to sink, and found the body of the young man where the shirt had disappeared. The singularity of the incident consists in the fact that the shirt was found clinging to the dead man's body. Two gentlemen who were on opposite sides of the creek at the time this occurred corroborate the truthfulness of the incident. This gives credence to the ancient idea that the clothing of a drowned man thrown into the water will float to the body. — *Philadelphia Inquirer.*